

THE DEVIATION OF THE

SALAFIS



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WHAT IS SALAFI'ISM!

Salafi'ism is a deviated sect which had mushroomed about 250 years ago with the advent of Muhammad Ibn Abdul Wahhaab, the spiritual patron of the Najdis from the family of Saud who were installed as the rulers of Arabia by the British colonialists who had guided, conspired with and armed the Najdis to rebel against the last Khalifah of Islam, namely, Sultan Abdul Hameed of the Uthmaani (Ottoman) Empire. Britain had conspired with the Saudi Salafis who were organized and led by the Englishman, Thomas Lawrence, known by the nickname, Lawrence of Arabia, against the Khalifah of Islam.

The cornerstone of the Salafi movement is the rejection of the Taqleed of the Four Math-habs of the Ahlus Sunnah Wal Jama'ah. On the basis of their hollow slogan of '*the Qur'aan and the Sunnah*', they refute the authentic position of the Shariah which was transmitted down the centuries from the *Salf-e-Saaliheen* (the Pious Predecessors) of the *Khairul Quroon* epoch (*the initial three Noblest Ages of Islam*).

While the Salafis vehemently and vociferously denounce and refute the Taqleed of the Four Math-habs of the Sunnah, they covertly subscribe to the Taqleed of Ibn Taimiyyah who flourished in the 8th century of the Hijri era. Although they accuse the followers of the Four Math-habs of being 'blind followers' of the illustrious

Imaams (Aimmah Mujtahideen) of the inceptional era of Islam, they (the Salafis) are guilty of the blindest taqleed. They reject the Taqleed of the Aimmah Mujtahideen, but they fanatically cling to the taqleed of Ibn Taimiyyah who appeared more than 700 years after Rasulullah (sallallahu alayhi wasallam).

A despicable trait of Salafis is their Shiah type of *Taqyah* (Holy Hypocrisy). They reject the authentic and Islamically rational and logical Taqleed of the Four Math-habs while they blindly follow Ibn Taimiyyah without having the honesty and decency of stating their belief in this deviated doctrine of the blind taqleed of a man who appeared more than seven centuries after Rasulullah (sallallahu alayhi wasallam). Their deception constrains them to raise the slogan of the *Qur'aan and Sunnah*.

However, they are not the true and honest followers of the Qur'aan and Sunnah. Whereas the Ahlus Sunnah (the Four Math-habs) accept the interpretations of the Qur'aan and Hadith presented by the Sahaabah, the Salafis subject the Qur'aan and Hadith to the whimsical and baseless interpretation of Ibn Taimiyyah. Then they audaciously claim to deduce the rulings from the Qur'aan and Hadith.

It is their baseless slogan—*Qur'aan and Sunnah*—which makes Salafi'ism the greatest threat to the correct Deen of the ignorant masses. The ignorant and unwary

are misled into the *math-hab of dhalaal* (way of deviation) of the Salafis when this slogan is dinned into their ears. In a nutshell, *Salafi'ism* is the blindest following. It is the substitution of authentic and rational following of the early authorities (Salf-e-Saaliheen) of Islam for the taqleed of Ibn Taimiyyah of the 8th century.

Another characteristic of Salafis is their lack of Taqwa and Tawaadhu' (Humility). They are generally hard-hearted, and extremely disrespectful in their criticism of the Aimmah of the Math-habs. This characteristic is the natural effect of following *baatil* (falsehood). Whoever strays from the Path of the Salf-e-Saaliheen, must necessarily stumble, grope and ultimately fall into the abyss of *dhalaal* (deviation). They are akin to the early deviated sect, the *Khawaarij* whose followers exhibited external signs of piety while they were morally and spiritually bankrupt.

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THE BLINDEST FOLLOWING IS THE TAQLEED OF SALAFIS

People who follow their desires and opinions in conflict with the Shariah are described in the Qur'aan Hakeem as the followers of hawaa (lowly or nafsani prompting). Such people while attempting to advertise themselves as intellectuals of independent reasoning, are actually the blindest followers. They follow their desires. They abandon a superior form of following (Taqleed of the Salf-e-Saaliheen) for the sake of the taqleed of their nafs. They suffer from the malady of oblique vision which makes them worse than blind people.

TAQLEED

Those who criticize the illustrious Imaams of the four Math-habs of the Sunnah and renounce the Islamic concept of Taqleed, have placed around their necks the taqleed of their nafs. They labour in self-deception without even understanding their deviation. They pretend to create the impression that they are men of profound knowledge, hence they have no need for following the Aimmah-e-Mujtahideen such as Imaam Abu Hanifah, Imaam Maalik, etc. They dupe ignorant people into believing that they possess the capability of interpreting Qur'aan and Hadith and to deduct the masaa-il of the Shariah by their self-study. But their following (taqleed) is of the worst kind. They have rejected to follow those authorities who acquire their knowledge from the Sahaabah and from the Students of the Sahaabah. Then they feel proud to announce their taqleed of Ibn Taimiyyah or Ibn Qayyim who appeared centuries after the illustrious Aimmah-e-Mujtahideen. While they claim to be 'mujtahids' capable of interpreting and understanding the Qur'aan and Hadith, they make

taqleed of Ibn Taimiyyah. He is the limit of their ‘knowledge’. They have no further source of knowledge. Whatever interpretation Ibn Taimiyyah presents, that is blindly and stupidly accepted by the ghair Muqallideen who dub themselves ‘Salafis’. But they have no relationship with the noble Salf-e-Saaliheen. Ibn Taimiyyah was not among the noble Salf. The title is therefore a great misnomer for those who have adopted blind following of the nafs.

IBN TAIMIYYAH

The beginning and ending of the ‘knowledge’ Salafis ascribe to themselves is Ibn Taimiyyah who appeared on the Islamic horizon seven centuries after Rasulullah (sallallahu alayhi wasallam) and five centuries after Imaam Bukhaari (rahmatullah alayh). Many, if not all, Salafis glean their interpretations of Hadith from the writings of Ibn Taimiyyah and audaciously and deceptively send the message across that their views are the product of their study of Qur’aan and Hadith.

While they denounce the Taqleed – superior Taqleed – of the Salf-e-Saaliheen, they readily embrace the taqleed of Ibn Taimiyyah. Worse than this, they have appointed for themselves as Imaam, Al-AlBani who holds no rank in the Knowledge of the Shariah. Al-AlBani is a man of the present century. He died just the other day. We personally have heard Salafis referring to the ‘fatwas’ of their Imaam, Al-AlBani. So while they brazenly reject Taqleed, they adopt the Taqleed of juniors and non-entities. While they denounce the Taqleed of the Students of the Sahaabah and their Students (the Salf-e-Saaliheen), they embrace the taqleed of those who have no comparison in rank and status to the Salf-e-Saaliheen.

KHAIRUL QUROON

All Muslims know that Rasulullah (sallallahu alayhi wasallam) described three ages as the Khairul Quroon (Noblest Ages). These are the eras attached to the era of Rasulullah (sallallahu alayhi wasallam). These were the ages of the Aimmah-e-Mujtahideen, Fuqaha, Muhadditheen, Mufasssireen and all the great Souls of Islam. These are the ages of the Sahaabah, Taabieen and Tabe Tabieen. The illustrious authorities of these ages are termed the Salf-e-Saaliheen.

The degree of spiritual blindness of the so-called Salafis can now be gauged. What Islamic rationale requires a man to reject and denounce the Taqleed of the Salf-e-Saaliheen and substitute it with the miserable taqleed of non-entities? How can Muslims of Intelligence reject the Taqleed of the Aimmah of the epoch of Khairul Quroon and adopt the taqleed of men who appeared seven centuries and fourteen centuries after Rasulullah (sallallahu alayhi wasallam)? Their tareeqah is pure and blind taqleed of a couple of persons who appeared many centuries after the Salf-e-Saaliheen.

THE SUNNAH?

Although they claim to be following the Qur'aan and Sunnah, the Salafis blindly follow Ibn Taimiyyah, and that too as Al-AlBani interpreted Ibn Taimiyyah's writings and opinions. Since they lay claim to be obtaining their rules directly from the Hadith, they lack the courage to state that they are following the Sunnah in the way Ibn Taimiyyah has understood it. In fact, few of them have access to the works of Ibn Taimiyyah. They simply and blindly follow Al-AlBani and others whom they have appointed as their Imaams. Never do they admit taqleed of Ibn Taimiyyah and Al-AlBani, yet they

are vociferous in their denunciation of the Islamic Taqleed of the Aimmah-e-Mujtahideen of the era of the true Salf.

THE MUHADDITHEEN

The Salafis are quick to cite Imaam Bukhaari (rahmatullah alayh) and the other Muhadditheen as evidence for their opinions which they gleaned from the writings of Ibn Taimiyyah. While they cite Imaam Bukhaari (rahmatullah alayh), they follow the interpretation of the Hadith offered by Ibn Taimiyyah and expounded by the modernist Al-AlBani of this belated fourteenth century.

Let us assume that the Salafis are following Imaam Bukhaari (rahmatullah alayh) which in reality they are not. But if we concede that they do, we have to ask them: What gives you the right to make Taqleed of Imaam Bukhaari and what debars us from the Taqleed of the Fuqaha who lived during Khairul Quroon? Which Qur'aanic aayat or which Hadith says that Taqleed of Imaam Bukhaari is necessary? Why should we make taqleed of a kitaab which appeared centuries after Rasulullah (sallallahu alayhi wasallam)? When the Salafis consider it intelligence to blindly follow a man who came seven centuries after Rasulullah (sallallahu alayhi wasallam), and when they deem it incumbent to refer to only Bukhaari and perhaps some other Hadith kitaabs which were compiled centuries after the advent of Rasulullah (sallallahu alayhi wasallam), why should the Ahlus Sunnah Wal Jamaat not blindly follow the Sahaabah and the Fuqaha who studied under the Sahaabah and then of those who in turn acquired their ILM from these Taabieen Ulama? Our Taqleed is a gold Taqleed. It is a rational and an intelligent system of

following authorities while the taqleed of the modernist Salafis is plain blind following of those who hold no rank in the firmament of Islamic Uloom. They are far, very far away from the Salf-e-Saaliheen.

DO NOT BE DECEIVED

Never be deceived by those who denounce Taqleed of the Fuqaha. They are not in reality rejecting the actual concept of Taqleed or “blind following”. They are in fact denouncing the illustrious Predecessors – the Salf-e-Saaliheen. They possess some deep dislike for these Predecessors, hence their criticism. As far as following is concerned, these Salafis too follow – and they follow blindly. They offer blind taqleed to Ibn Taimiyyah and Al-AIBani.

Their crude criticism of the Aimmah Mujaahideen is in fulfilment of the predication made by Rasulullah (sallallahu alayhi wasallam) who said that among the Signs of Qiyaamah is that people of the age will revile the Pious Predecessors (Salf-e-Saaliheen) of former times. This is precisely what these deviates are doing. Intelligent people will not be surprised by the miserable conduct of those who denounce the Imaams of the Four Mah-habs of the Ahlus Sunnah.

It should be well understood that in every sphere of life, be it mundane or spiritual, taqleed is indispensable. As the Salafis themselves are displaying by their tareeqah of blindly following their Imaams such as Ibn Taimiyyah and Al-AIBani. The appropriate designation for the modernist denouncers of Taqleed are “Al-Banis”, not Salafis. There is no relationship between them and the Salf-e-Saaliheen.

PRETENCE

When in the presence of Ulama of the Ahlus Sunnah, the Salafis pretend to honour and respect the Aimmah of the Math-habs. But when they preach to unwary and ignorant laymen, they pour out their hidden venom for the Imaams in general and for Imaam Abu Hanifah (rahmatullah alayh) in particular. In this despicable attitude of dubiosity, they are emulating the Shiahs who conceal their true ideas behind a façade of falsehood. The Salafis of our time are guilty of having incorporated something of the Shiah concept of Taqiyah (Holy Hypocrisy) into their ideology. May Allah Ta'ala save the Ummah from the evil of the nafs and from the snares of shaitaan. The Ahlus-Sunnah is today only the FOUR MATH-HABS.

THE SALAFI AND BARELWI EXTREMISTS

Islam is the Deen of moderation, hence Rasulullah (sallallahu alayhi wasallam) said:

“The best of things is their moderate path.”

The Qur’aan Majeed also describes this Ummah as *Ummatan Wasatan* (the Ummah of the Middle Path, the Moderate Ummah). This Path of Moderation ordained by Allah Ta’ala is the Sunnah of Rasulullah (sallallahu alayhi wasallam). Any departure from this straight and moderate Path is deviation, excess and extremism which culminates in bid’ah. All new sects and groups which spring up from time to time are extremists who have gone astray from the Moderate Path of the Ahlus Sunnah – the Path of Rasulullah (sallallahu alayhi wasallam) and his noble As-haab (radhiyallahu anhum).

SALAFIS AND BARELWIS

Two current sects of extremism and deviation are those who dub themselves ‘Salafis’ and the other sect is the Barelwis commonly known in our day as the Ahl-e-Bid’ah or the Qabar Pujaaris (Grave Worshipers). While both these groups are sects of extremism having drifted and strayed far from the Path of the Sunnah, they are both sects of Bid’ah.

The difference between these two sects is that they stand at opposite poles of bid’ah extremism. While both believe and practise bid’ah, their bid’ah is of divergent paths.

HAAZIR NAAZIR

Haazir-Naazir refers to the attribute of Omnipresence, i.e. present here, there and everywhere at one and the same time. According to the Qur'aan and Sunnah, this attribute belongs exclusively to Allah Azza Wa Jal. No created being enjoys this divine attribute. It is a Sifat (Attribute) peculiar with only The Eternal Allah Ta'ala. It cannot be attached to any human being or any created being even if that is a Nabi or the most powerful Angel.

According to the Ahlus Sunnah Wal Jama'ah (the Barelwis too baselessly call themselves Ahlus Sunnah), Only Allah Ta'ala is Omnipresent. This article will only state the beliefs without furnishing the Shar'i evidences thereof. Insha'Allah, in a future article the proofs shall be presented.

According to the Salafis, Allah Ta'ala is not Omnipresent. They assign and consign Allah Ta'ala into a constricted created space in Allah's created universe. They believe that Allah Ta'ala is stationed on the Arsh only. Having subjected the relevant Qur'aanic aayat to personal interpretation of concoction, they churned up a belief which strips Allah Ta'ala of His Sifat of Omnipresence.

The Barelwis went to the opposite extreme of propagating that this divine attribute is not exclusive with only Allah Ta'ala. They believe that Rasulullah (sallallahu alayhi wasallam) too is omnipresent. In their attempts to justify this belief of kufr they resort to weird arguments. They degenerate to the low ebb of even attributing this divine attribute to shaitaan. In order to have a basis for their concoction of kufr they will argue that if shaitaan can be everywhere why can Nabi

(sallallahu alayhi wasallam) not be everywhere. This argument is so stupid, so bizarre and so vile that it is an insult to intelligence to even consider it for debate.

Beliefs cannot be based on weird concoctions of the minds of people. Beliefs require absolute Qur'aanic and Hadith facts and proofs. No shaitani analogical reasoning is valid for any deduction of masaa-il, leave alone beliefs.

WASEELAH

Waseelah literally means medium. *Waseelah* has different meanings according to the different sects.

According to the Ahlus Sunnah, the meaning of *waseelah* when supplicating, i.e. making Dua to Allah Ta'ala, is to petition Allah Ta'ala for one's needs and to tender the medium of a Nabi or a Wali or even the medium of one's own pious deeds. Example: "O Allah! Accept my dua through the *waseelah* of Rasulullah (sallallahu alayhi wasallam) – or through the medium of a certain amal-e-saalih which I had rendered solely for Your pleasure."

In this type of *waseelah*, the dua is made directly to Allah Ta'ala, not to the Nabi, etc. It is not permissible to supplicate to any being besides Allah Ta'ala. To make dua to any being besides Allah Ta'ala is shirk in terms of the Shariah.

According to the Salafi extremists, supplicating in this way is not permissible. Even this form of *waseelah* in which the supplication is made directly to Allah Ta'ala, is considered shirk by the Salafis.

According to the Barelwi Bid'atis, it is compulsory to make dua directly to Rasulullah (sallallahu alayhi wasallam) or to the Wali in the grave. Since *Dargah-Puja* (or worship of the graves of the saints) forms an integral part of the Aqeedah of the Qabar Pujaari sect, they consider it imperative to make dua to Rasulullah (sallallahu alayhi wasallam) or to the Auliya in their graves.

THEIR EXTREMISM

From these two issues, viz. the Haazir-Naazir and the *waseelah* questions, it will be seen that both these groups have strayed far from the Moderate Path of the Ahlus Sunnah Wal Jama'ah. While the one group negates Omnipresence for Allah Ta'ala, the other sect ascribes it to even created beings. While the one group of Bid'atis (the Salafis) refute *waseelah* in even its lawful form, the other group of Bid'atis (the Barelwis) go to the opposite extreme of developing it into a concept of shirk whereby divinity is conferred to Rasulullah (sallallahu alayhi wasallam) and the Auliya. In this deviation, they have fallen into the same trap as the Christian and other people of shirk.

Besides the clarity of Shar'i proofs for the views of the Ahlus Sunnah Wal Jama'ah, commonsense will acknowledge the simple and convincing reasoning of those who ascribe to the Middle Path of the Deen.

THE FOUR MATH-HABS ARE THE QUR'AAN AND SUNNAH

Allah Ta'ala commands:

“And follow the path of those who turn (and lead) to Me.” (Qur’aan)

The denigrators of the scared concept of Taqleed of the Aimmah-e-Mujtahideen usually pose the ludicrous question:

“Did the four Math-habs exist during the time of Rasulullah (sallallahu alayhi wasallam)?”

This is tantamount to asking:

“Did Islam exist during the time of Rasulullah (sallallahu alayhi wasallam)?”

Denial of the four Math-habs (Hanafi, Shaafi, Maaliki & Hambali) is denial of Islam as it existed during the time of Rasulullah (sallallahu alayhi wasallam) and as it had been transmitted to the Taabieen by the Sahaabah and thereafter from generation to generation until it reached us in the present day.

The attempt to convey the idea of the non-existence of the Math-habs in the age of our Nabi (sallallahu alayhi wasallam) and the Sahaabah is a devious ploy or a claim of crass ignorance of those who reject the four Math-habs of the Ahlus Sunnah Wal Jama’ah. The only basis – if at all could be termed a basis – for the denial of the Math-habs is the non-existence of the designations of the Math-habs, viz. Hanafi, Shaafi, Maaliki and Hambali. But it is indeed a display of colossal ignorance to refute the validity of the Math-habs simply because these illustrious Fuqaha and Ustaadhs, Imaam Abu Hanifah, Imaam

Shaafi, Imaam Maalik and Imaam Hambal (rahmatullah alayhim) were not born during the age of Rasulullah (sallallahu alayhi wasallam).

The teachings of the Four Math-habs cannot be intelligently refuted simply because the names / titles of the Math-habs did not exist during Rasulullah's (sallallahu alayhi wasallam) time.

The devious attempt to show that the four Math-habs are alien to the Qur'aan and the Sunnah is utterly fallacious because in actual fact the Qur'aan and Sunnah are encapsulated within the framework of the four Math-habs. In fact, each Math-hab in it's own right is the complete and perfect Islam as expounded in the Qur'aan and Sunnah.

INDISPENSABLE

While the rejectors of the Math-habs denounce the taqleed of Imaam Abu Hanifah (rahmatullah alayh) for example, they unhesitatingly cite Imaam Bukhari and Imaam Muslim (rahmatullah alayhim) in substantiation of their personal opinions for which they produce the basis of ahaadith taken from Bukhari and Muslim. Yet Imaam Bukhari and Imaam Muslim (rahmatullah alayhima) did not even exist during the time of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah, but appeared on the scene about two centuries thereafter – long after even the age of Imaam Abu Hanifah, Imaam Shaafi, Imaam Maalik (rahmatullah alayhim) and the numerous great Fuqaha who were the Students of the Sahaabah. The deniers of Shar'i Taqleed commit a greater act of intellectual vulgarity than this by degenerating to the level of making taqleed (following

blindly) Ibn Taymiyyah who appeared seven centuries after Rasulullah (sallallahu alayhi wasallam).

REFUTATION

In refutation of the deniers of the Math-habs, the Ahlus Sunnah can justifiably retort: "Did Imaam Bukhari and Imaam Muslim (rahmatullah alayhima) exist during the time of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah? Did their system of Hadith classification and codification exist during the time of Nabi (sallallahu alayhi wasallam) and the Sahaabah? Where in the Qur'aan and Sunnah does it appear that a Hadith classified as Dhaeef (Weak), Maudhu' (Fabricated), etc., etc., in terms of the rules formulated by the Muhadditheen two centuries after the age of Risaalat, should necessarily and summarily be rejected? In claiming that a particular Hadith cannot be used as a basis for a Shar'i decree, we should ask: "Whose taqleed are the denigrators of the Math-habs making? Whom are they blindly following in this respect?" The charge of blind following rebounds with great force on the deniers of the Math-habs. Their taqleed of personalities which appeared centuries after the initiation of Islam, and even of persons 14 centuries later, such as Al-AlBani and even complete non-entities like Mr. Bilal Phillips, is indeed the blindest taqleed ever known in the annals of Islam.

On the contrary, the Taqleed of the Ahlus Sunnah is a sacred, intelligent and rational Taqleed having its basis in the Qur'aan and Sunnah since understanding of Islam without following blindly the Sahaabah and their students (the illustrious Aimmah-e-Mujtahideen and Fuqaha) is a total impossibility.

This sacred Taqleed is a superior and a rational Taqleed since it is to follow the original authorities of the Shariah, not those who present the figments of their opinion and personal understanding of the Qur'aan and Sunnah.

The Taqleed of the Ahlus Sunnah is not a new concept like the Taqleed of Al-Albani which sprang up 13 centuries after Islam. The Taqleed of the Ahlus Sunnah is the continuation of the Taqleed which the Taabieen made of the Sahaabah. While the flimsy basis of 'proofs' of the *ghair muqallideen* is primarily the views of Ibn Taimiyyah which Al-Albani and his ilk propagated, the bases of the Ahlus Sunnah is the Teaching of the Sahaabah which their students passed on to the Ummah. Thus, the Chain of Authority of the Ahlus Sunnah is securely attached to Rasulullah (sallallahu alayhi wasallam).

The Ahlus Sunnah does not pick out of the blue, views which are the opinion of persons like Ibn Taimiyyah and Al-Albani – views which conflict with the interpretation of the Salf-e-Saaliheen (the Taabieen and the Sahaabah).

If the Imaam of the four Math-habs propagated their personal views and opinions or presented interpretations in conflict with the teachings of the Sahaabah and their Students, the claim of the non-existence of the Math-habs during the time of Rasulullah (sallallahu alayhi wasallam) would have been valid. But, the Fuqaha of the Math-habs present the interpretations of the Sahaabah. Their Chain (Sanad) of transmission is Golden – in closest proximity to the Sahaabah while the *Asaaneed* (chains of transmission) of the Muhadditheen are lengthy and more distant. Thus, when the Fuqaha cite a Hadith as

basis for their ruling, it in fact is evidence for the authenticity of the Hadith regardless of the classification accorded to it a century later by the Muhaaditheen. The prominence of a Hadith in the ranks of the Mujtahideen is testification for its authenticity.

When Imaam Abu Hanifah (rahmatullah alayh), for example, issued a ruling, he presented the Qur'aanic and / or Hadith *daleel* (evidence) for his ruling. The chain of his *Asaatizah* (teachers) linking him to Rasulullah (sallallahu alayhi wasallam) is well-known. He spoke on the bedrock of the *Ilm* (knowledge) of the most senior Sahaabah. The following assertion of Imaam Abu Hanifah (rahmatullah alayh) throws much light on this fact. The following narration of Imaam Abu Hanifah (rahmatullah alayh) appears in Taareekh-e-Baghdaad:

“I obtain my evidence from Kitaabullah (the Qur'aan). If this is not found in the Qur'aan, then I refer to the Hadith of Rasulullah (sallallahu alayhi wasallam). If I do not find it in Kitaabullah and the Sunnah, then I extract it from the statements of the Sahaabah.”

Thus, the accusation that Imaam Abu Hanifah (rahmatullah alayh) gave preference to his personal opinion over the Ahadith is false. The following dialogue between Imaam Abu Hanifah and Hadhrat Baqir (rahmatullah alayhim) will confirm the falsity of the charge.

When Hadhrat Muhammad Baqir (rahmatullah alayh) first met Imaam Abu Hanifah (rahmatullah alayh) about whom false rumours had been fabricated, he (Hadhrat Baqir) said:

“You have changed the Deen of my grandfather (i.e. Rasulullah – sallallahu alayhi wasallam) and his ahaadith with Qiyaas (logic).”

Imaam Abu Hanifah: “Allah forbid!”

Hadhrat Baqir: “You have done this!”

Imaam Abu Hanifah: “Be seated so that I may sit respectfully in your presence. I believe you deserve to be honoured like the Sahaabah had honoured your grandfather.”

Hadhrat Baqir (rahmatullah alayh) sat down and Imaam Abu Hanifah (rahmatullah alayh) also sat down in front of him like a student sits in the presence of his Ustaadh.

Imaam Abu Hanifah: “I wish to ask you three questions. Please answer. Who is weaker – man or woman?”

Hadhrat Baqir: “Woman!”

Imaam Abu Hanifah: “What is a woman’s share in inheritance?”

Hadhrat Baqir: “The man gets two shares and the woman one.”

Imaam Abu Hanifah: “This is the order of your grandfather. If I had changed his Deen, I would have given the man one share and the woman two in terms of logic because the woman is the weaker.

Imaam Abu Hanifah: “Is Salaat better or Saum (fasting)?”

Hadhrat Baqir: “Salaat!”

Imaam Abu Hanifah: “This is the order of your grandfather. If I had changed his Order, I would have ordered women to make qadha of the Salaat they missed during haidh instead of making qadha of fasts.”

Imaam Abu Hanifah: "Is urine more impure or sperm?"

Hadhrat Baqir: "Urine is more impure."

Imaam Abu Hanifah: "If I had altered the Deen of your grandfather, I would have ruled that ghusl becomes incumbent by urine and wudhu by discharge of sperm."

Rising up, Hadhrat Baqir (rahmatullah alayh) embraced Imaam Abu Hanifah (rahmatullah alayh), kissed him and honoured him.

A GRAVE SELF-DECEPTION OF THE SALAFIS

In refuting the views and verdicts of the Aimmah-e-Mujtahideen of the Khairul Quroon (the three noblest eras of Islam) and believing such diversion to be valid in the Shariah, the Salafis of this belated age contend that it is possible for the interpretation to be correct and have preference over the views of the Salf-e-Saaliheen even if it emanates from a man who appeared on the Islamic horizon six centuries or ten centuries or fourteen centuries after Rasulullah (sallallahu alayhi wasallam).

They therefore feel it perfectly acceptable to submit to the opinion of Ibn Taimiyyah or even AlBani of this 20th century even if their interpretations should differ from that of the Fuqaha of the Khairul Quroon. Their contention is that the era is irrelevant. The erudition and knowledge of the scholar are the determinants in this sphere, say the Salafis. In this theory they are overlooking the following vital facts:

- ? That Rasulullah (sallallahu alayhi wasallam) declared the three ages of the Sahaabah, Taabi-een and Tabe-Taabi-een) as Khairul Quroon. The nobility of these glorious epochs is not confined to piety. The nobility attributed to these three Ages bring within its purview all the Sciences of Islam. Fiqh, Hadith, Tafseer, etc. had all attained their height of perfection in this era.
- ? That the Qur'aan Majeed emphatically and explicitly declares the perfection of the Deen during the very age of Rasulullah (sallallahu alayhi wasallam). It is preposterous to accept that Islam remained in an imperfect state with many of its teaching being left in ambiguity for many

centuries after Nabi-e-Kareem (sallallahu alayhi wasallam). This theory is akin to the Christian concept of the evolution of Christianity long after the departure of Nabi Isaa (alayhis salaam).

Furthermore, this position about the imperfection of Islam in the age of the Sahaabah and their Followers is the position taken by the Shiahs.

- ? The perfection of the Deen was not in need of the Hadith compilations of the later Muhadditheen who appeared on the scene about two centuries after the Sahaabah. The Shariah did not attain perfection only after compilation of Bukhaari Shareef and Muslim Shareef. These great Works of the Muhadditheen have absolutely no bearing on the perfection of the Shariah. The value and worth of the Hadith Books were for posterity, not for the Aimmah-e-Mujtahideen and Fuqaha of the era preceding these compilations.
- ? That while it is conceded that every Mujtahid of the Khairaul Quroon era did not encompass in his knowledge every Hadith, it must be observed that collectively all the Mujtahideen encompassed EVERY Hadith. It is ludicrous to assume as the Salafis do, that certain Ahadith remained hidden from the Aimmah-e-Mujtahideen who were the Students of the Sahaabah, but were discovered later by Imaam Bukhaari and Imaam Muslim. This view stems from ignorance and shallow understanding which is the product of spiritual barrenness.

On the basis of this utterly baseless idea the Salafis have for example, clashed with all Four Math-habs on the issue

of spreading the legs during Salaat. None of the Math-habs teach that one leg should be in the west and the other in the east – wide apart – as the Salafis of this age adopt.

This theory of the Salafis has no Shar'i basis. It is based on personal opinion and the interpretation of men suffering from oblique mental vision. It is Islamically and rationally inconceivable that any Hadith remained hidden for two centuries, only to be unearthed by Imaam Bukhaari (rahmatullah alayh).

If this idea had the slightest credence, the countless Fuqaha of the Mathaa-hib would have reviewed the Fataawa of their Imaam in the light of the new discovery, especially when they were fully aware of the categorical instruction of their Imaam to put aside his Fatwa if it is found to be in conflict with the Hadith of Rasulullah (sallallahu alayhi wasallam).

RAFA' YADAIN

Consider the practice of Rafa' Yadain (i.e. raising the hands at different junctures during the Salaat). The Salafis contend that Imaam Abu Hanifah (rahmatullah alayh) had refuted the validity of this practise because he was unaware of some authentic Ahadith on this subject. Later these Ahadith came to light. This claim is preposterous. After Imaam Abu Hanifah (rahmatullah alayh) there appeared innumerable and illustrious Hanafi Fuqaha and Mujtahideen. In spite of them having awareness of the Ahadith which the Salafis alleged that Imaam Abu Hanifah (rahmatullah alayh) was unaware, they nevertheless, upheld the Fatwa of their Imaam. In fact, every daleel (argument) which the Salafis or the followers of the other Math-habs produce in

substantiation of Rafa' Yada'in is countered with solid Shar'i arguments by the Fuqaha of Ahnaaf.

From this example the invalidity of the claim and theory of the Salafis should be manifest.

Nothing produced by Ibn Taimiyyah or Al-Bani by way of daleel was hidden from the Hanafi Fuqaha. There is absolutely nothing new in the armoury of their arguments against the views of the Hanafi Math-habs. Everything they produce is simply old hat.

THE AGE

In so far as the Shariah is concerned, the Age in which the Fuqaha appeared is of crucial importance in the determination of the correctness and authenticity of Shar'i material. If a view of Ibn Taimiyyah, Al-Bani or of any later scholar is in conflict with the interpretation of the Aimmah-e-Mujtahideen of the Khairul Quroon, such a view will be dismissed as baatil and its proponent a deviate. This fact should be well understood.

THE ENEMIES OF TAQLEED AND THEIR LACK OF TAQWA

A salient feature of all those who have an aversion for the Islamic concept of Taqleed is that they are bereft of Taqwa. Piety and Akhlaaq (Islamic morality) are not part of their Deeni capital. It can be observed that they are spiritually barren, intolerant and harbour disdain for the Salf-e-Saaliheen.

Their hearts are spiritually dark because they are the slaves of their nafs. Since they do not follow the guidance of those illustrious Authorities of the Shariah who had acquired their knowledge and guidance from the Sahaabah and Taabieen, they (the renouncers of Taqleed) submit the Qur'aan and the Ahadith to their personal opinion. Whatever appears satisfactory to their demented opinion is regarded as the final word in correctness.

ILLUMINATION

Divine illumination comes to the heart and intelligence of the Mu'min only via the avenue of Taqleed. The Taqleed of Islam is an intelligent Taqleed. The Sahaabah had made Taqleed of Rasulullah (sallallahu alayhi wasallam) hence they were the first recipients of Divine Illumination. The Taabieen made Taqleed of the Sahaabah, hence they became spiritually and academically enriched with this Divine Illumination. The Tabe-Taabieen made taqleed of the Taabieen. We thus see them all as divinely illuminated Stars of Ilm and Taqwa.

Those who had broken the Chain which anchored them to Rasulullah (sallallahu alayhi wasallam) via the links of the Tabe-Taabieen, Taabieen and Sahaabah find

themselves floundering in darkness and in tossing waves of nafsaaani opinion. They are without the Divine Illumination which was the main capital of the Salf-e-Saaliheen.

THE ULTIMATE GOAL

The sacred Chain of Taqleed links up the Mu'min with the ultimate goal for which he has come into this world, viz. the Pleasure of Allah Ta'ala. This Goal cannot be attained by digging out figments of one's own opinion. It is attainable only via the Path of Taqleed. The entire Deen is firmly anchored to the Pivot of Taqleed.

The philosophers of old – the so-called men of logic and intelligence – had shunned the Taqleed of the Ambiya, hence they deviated into the worst mental corruption and kufr. They deceived themselves into believing that their intelligence was adequate for arriving at the Ultimate Truth – at the Being of Allah Ta'ala. But they ended up as slaves of numerous nafsaaani gods, baseless theories and figments of imagination. They conjectured for Allah Ta'ala ideas, the repugnance of which is discernable to even men of low intelligence. Since they had spurned Taqleed, they became the followers of shaitaan.

THE FOUR MATH-HABS

In these times, the same fate has overtaken those who have renounced or who shun the Taqleed of the Aimmah-e-Mujtahideen or of the Four Math-habs of the Sunnah. Since they drift rudderless in a stormy ocean of opinion and confusion, they have only their nafs to guide them – the nafs acting as agent of shaitaan. It is for this reason that we find that the denigrators of Taqleed are bereft of all shame. They will without hesitation and in the most

audacious attitude revile and castigate the illustrious Aimmah-e-Mujtahideen whose bond is directly with the Sahaabah. They seek to mislead ignorant people by peddling the falsehood that the four Math-habs teach things which are at variance with the Qur'aan and Sunnah. But those who have some intelligence understand well that the Four Math-habs constitute the Shariah which is based on only the Qur'aan and Sunnah. Every facet and teaching of the math-habs is firmly grounded in the Qur'aan and Sunnah.

IGNORAMUSES

The renounces and the enemies of Islamic Taqleed are at pains to peddle the idea that the entire Ummah of Islam from the time of the Salf-e-Saliheen to the present day had been floundering in deviation. And it is only in this belated century that this 'truth' has been discovered. Their mentality is akin to the thinking of Shiahs who believe that all the Sahaabah and the entire Ummah right from the inception of Islam have been astray and were plodding the path of falsehood and deviation. By implication they are claiming that Rasulullah (sallallahu alayhi wasallam) had failed in the Mission for which Allah Ta'ala had dispatched him.

Unadulterated intelligence will dictate that it is not possible that the whole Ummah which had subscribed to Taqleed was in error and deviation from the early age of Islam and that non-entities and deviates centuries thereafter discovered this fact.

The only Path of Seeraatul Mustaqeem or the Path of the Sunnah is via the avenue of Taqleed of the Math-habs of the Ahlus Sunnah Wal Jama'ah. Besides this Taqleed everything is deviation and darkness.

THE DEVIANT SALAFI SECT

The hallmark of all deviant sects which have strayed from Seeratul Mustaqeem and the Sunnah of Rasulullah (sallallahu alayhi wasallam) is their rejection of **Taqleed**. Taqleed is the Shariah's demand to follow the Deen in the way explained by the Rijaal (Men) of Allah Ta'ala, viz., the illustrious authorities who had acquired Islam from the Sahaabah. Among these authorities (Aimmah-e-Mujtahideen), the foremost are Imaam Abu Hanifah, Imaam Maalik, Imaam Shaafi and Imaam Hambal (rahmatullah alayhim).

THE SALAFI SECT

One of the deviant sects in our times is called the Salafi sect which cunningly conveys the idea of following the Sunnah while in reality it has strayed from the Sunnah. The 'imaam' and leader of this sect presently is one Sheikh Al-Bani whom his followers believe to be a Muhaddith and a Haafiz of Hadith. Such claims are laughable. They are even unaware of the meaning of a Haafiz of Hadith. On earth today, there does not exist a single Haafiz of Hadith. A Haafiz of Hadith is a Muhaddith who has memorised 100,000 ahadith together with their Asaaneed (Chains of Narrators). In addition he possesses the knowledge of the credentials of the narrators of all the ahaadith he narrates.

Al-Bani's works on Hadith are riddled with inaccuracies and errors. He is nowhere near being a muhaddith. Shaikh Hasan Ali Saqqaaf of Amman, Jordan has thoroughly exposed Al-Bani in his laudable work, Tanaqadhaat Al-AlBanil Waadhihaat (The Clear Contradictions of Al-Bani). In the matter of Hadith classifications, Al-Bani has committed over 1,200 errors.

On this subject Al-Bani repeatedly trips over his contradictions which have spun into a morass trapping the self-styled muhaddith in his dhalaal (deviation).

Ahadith which he classifies as Dhaeef (Weak) are summarily raised to the category of Saheeh (Authentic) when it suits his whim and fancy to enable him to find proof for his deviated views. Some of his errors are discussed in a book:

AL-ALBANI UNVEILED, which has been compiled by Sayfuddin Ahmed Ibn Muhammad. To obtain a copy of this book, write to:

Sayfuddin Ahmed Ibn Muhammad

Ground Floor, 296 Holloway Road, London N7 6NJ.

The book is also available from:

Al-Noor Bookshop, 54 Park Road, London NW1 4SH, England.

DHALAAL

Unwary Muslims should not fall into the trap of the Salafis. They are not the Salf-e-Saaliheen (the Pious Predecessors of former times). The Salf-e-Saaliheen are the Sahaabah, Aimmah-e-Mujtahideen and their followers. Those who reject the authority of the Successors of the Sahaabah can never be on the Path of Rectitude. It should be quite simple to understand that those who follow the expositions of the Students of the Sahaabah are on the Haqq while those who have appointed their Nafs (Desire and Opinion) to be their imaam are manifestly plodding the path of baatil (falsehood).

Those of deviation (dhalaal) rely on books written centuries after Rasulullah (sallallahu alayhi wasallam). While such books are the works of authorities, these

belated ‘mujtahids’ lack in understanding the works of authorities. They utilise the books of the authorities of the Shariah to refute what the Sahaabah had taught, what the Ummah has followed from the earliest time. It is ridiculous to accept that the Ummah has been travelling the road of baatil from the time of the Sahaabah and the Taabieen and only in this belated era – in this 20th century of the kufr era – has non-entities lacking in virtuous deeds, deficient in Imaan and devoid of true knowledge, discovered true Islam.

LIKE THE SHIAHS

All deviates, including these Salafis, like the Shiahs imply that the knowledge and the Shariah which have been handed down in the Ummah from generation to generation in an unbroken chain of reliable and authentic narration, is false, while the new brand of Islam presented by these deviates is the true Sunnah. No Muslim of healthy Imaan can accept such a satanic supposition. All dhalaal (deviation), no matter of which sect, points in the direction of kufr. The ultimate end of dhalaal is kufr.

Rejection of the Math-habs and the Aimmah-e-Mujtahideen is not a mere refutation of certain individuals. It is the rejection of Islam itself. This rejection is the manipulation of shaitaan and is filtered into the Ummah unobtrusively and cunningly.

SALAFI METHOD

The method employed by the Salafi sect to scuttle the Sunnah, is to cite ahaadith which superficially conflict with the practices advocated by the Mathahib, especially the Hanafi Math-hab. Ignorant people, lacking in Islamic knowledge, looking at the translated text of ahaadith

presented to them by the Salafis, are ensnared into deception and deviation. Muslims should understand that it is not possible for the great Imaams of the Shariah to have opposed the Sunnah. Every act and claim of the Aimmah-e-Mujtahideen are based on the Qur'aan and Sunnah. Different ahaadith have their interpretation and exposition of which the unwary and ignorant are unaware. They should, therefore, not allow themselves to be ensnared into kufr and deviation by tin-plated so-called muhadditheen and mufasssireen of this belated 20th century. Islam is the Islam which the Sahaabah and the illustrious authorities taught to the Ummah.

THE MATH-HABS

The four Math-habs ensconce the Sunnah of Rasulullah (sallallahu alayhi wasallam). The various ways and acts of ibaadat existing in the four Math-habs, are the ways and acts of Rasulullah (sallallahu alayhi wasallam). Different Math-habs give preference to certain acts solely because such differences and preferences existed among the Sahaabah who taught the Deen after Rasulullah (sallallahu alayhi wasallam) who had commanded the Ummah to submit in obedience to his Sahaabah. When differences of opinion existed among the Sahaabah themselves, it is only natural, logical and Islamic for such differences to be transmitted to the Students of the respective Sahaabah who imparted the Shariah to mankind.

Controversy, dispute and ill-feeling on the basis of such differences are spawned and given impetus by the ignorant rejectors of the Math-habs. Those who possess knowledge have absolutely no argument and no animosity towards any of the four Math-habs.

DECEPTION

The Salafis while vociferously calling for the rejection of Taqleed, have accepted the taqleed of unqualified personnel, of those who have no rank in the firmament of Islamic Uloom. In his book, the author, Sayfuddin, states:

“During the course of examining various ahaadith, Shaykh Saqqaf compared them to the written opinion of al-Albani. Eventually Shaykh Saqqaf began a compilation of al-Albani’s mistakes. He came across contradictions, suppositions, inadequate research and the blatant perversion of sayings quoted from the great scholars of Islam. He was specially worried of the youth who do not have enough or no knowledge, or are simply not bothering to investigate the Hadiths classified by al-Albani, are being misled into blind ignorance, even though these very people are the one’s calling staunchly and vociferously for the complete abandonment of Taqleed...” (AL-ALBANI UNVEILED)

While the Taqleed of the Aimmah-e-Mujtahideen is a Shar’i Taqleed (following) having Qur’aanic and Sunnah command and sanction, the taqleed of the likes of Al-AlBani is blind following. In fact, it is the blind following the blind. In the Taqleed of the Imaams of the Math-habs, is following those who acquired their Knowledge and Islamic practice from either the Sahaabah or the senior Fuqaha who were the direct Students of the Sahaabah while those who follow Al-Albani and his like of 20th century so-called scholars are guilty of blind following of either those who are spiritually blind or who suffer from oblique vision (in the words of Imaam Ghazaali). This is plain self-deception and shaitaani deception.

In their attempts to scuttle the Shariah as taught by the Sahaabah, the Salafis and other deviates adopt the taqleed of books of Hadith compiled a couple of centuries after Rasulullah (sallallahu alayhi wasallam). In their stupid system of taqleed of ahadith which they do not fully understand, the Salafis resort to refutation and mutilation of those ahaadith which contradict their teaching. They will arbitrarily negate and refute a Hadith even if the Hadith has gained acceptance among the Fuqaha who utilized such Hadith in the formulation of the Shariah. They thus proclaim their ignorance and their lack of understanding in understanding the employment of Ahadith in the formulation of Islamic Law.

INADEQUATE RESEARCH

On the issue of the Salafi leader, Al-Albani, Shaikh Saqqaf said:

“The strange and amazing thing is that Shaikh al-Albani misquoted many great Hadith Scholars and disregards them by his lack of knowledge, either directly or indirectly. He crowns himself as an unbeatable source and even tries to imitate the great Scholars by using such terms like ‘Lam aqif ala sanadih’ (‘I could not find the chain of narration’)... He also accuses some of the best Huffaaz of Hadith with lack of attention while he (Al-Albani) is the one best described by this.” (AL-ALBANI UNVEILED)

Those who wish to learn more of Al-Albani’s deviation and deception should acquire a copy of the book, AL-ALBANI UNVEILED. It will suffice here to say that the Salafi sect is another baatil group.

THE DECEPTION OF THE DEVIANT SALAFI SECT

When a man wishes to unfetter himself from the restrictions of the Shariah and the Sunnah in the present day, the solution for him is to become a so-called Salafi. Once he joins the Salafi deviant sect, he is free to find expression for his nafsani opinions. In order to draw unwary and ignorant Muslims into its fold of dhalaal and baatil, the modernists salafis employ deception on a large scale.

A salient feature of this sect of baatil is their rejection of the Math-habs of the Salf-e-Saaliheen. In spite of their rejection of the Mathaahib of Haqq espoused by the Salf-e-Saaliheen, these mudhilleen (deviates who lead others astray) seek to bamboozle the unwary and the ignorant by making ostentatious claims of their “Love” and “respect” for the Ulama and Fuqaha. The masses are ignorant. They lack the knowledge to distinguish between right and left; they do not possess the ability to verify and understand the statements of the Fuqaha which these salafi deviates selectively quote to bolster their corruptive arguments. Let us examine one example of the deception they employ to hoodwink the unwary and the ignorant.

TAQLEED

While they decry Taqleed, jeer at it, speak mockingly of it and vilify the Muqallideen who follow the Ulama and Fuqaha of the Salf with epithets such as ‘cows’ and ‘dogs’ ‘blindly following’ rulings of others, these salafis cite the very great Fuqaha of the Salf to support their baatil contentions of admitt taqleed or the renunciation of Taqleed or their blind following of their opinions of desire.

QUR'AANIC TAQLEED AND THE SALAFI DEVIATES

The protagonists of anti-Taqleed – those who have deviated from the Sunnah – portray the Shar'i concept of Taqleed as a practice of blind-following by the ignorant of the ignorant. In their attempt to mislead ignorant and unwary people, the deviates present the literal meaning of the term. The Shar'i concept is conveniently concealed either by deliberate design or by the stark jahaalat (ignorance) of the Salafi deviates.

'BLIND-FOLLOWING'

While Taqleed is 'Blind-Following', it is not following blindly non-entities and deviates such as the modern-day Al-AlBani who has no status in the firmament of Shar'i Uloom. The actual blind-followers of deviates are these modern-day Salafis who have fallen in the trap of self-deception. Since they suffer from oblique vision, they have substituted a superior Taqleed for a grossly inferior and defective taqleed, viz. the taqleed of the likes of Al-AlBani.

While the Salafis blindly follow Al-AlBani and their desires, the Ahl-e-Sunnah blindly follow the Qur'aan and the Sunnah. Undoubtedly, Taqleed is *Blind-following*. But it is not the blind-following of man's opinion and desire as the modernist Salafis baselessly assert. The Taqleed of the Ahl-e-Sunnah is the blind-following of the Qur'aan.

Any person who is not prepared to blindly submit to the Qur'aan is not only a deviate. He is a kaafir as well.

QUR'AANIC TAQLEED

The Qur'aan-e-Hakeem commands:

“It is not lawful for a Mu'min nor for a Mu'minah to have any choice in any of their affairs when Allah and His Rasool have decreed a matter.”

This aayat as well as many other verses explicitly and emphatically propounds and commands the Shar'i concept of Taqleed to which the Ahl-e-Sunnah subscribes. The Ahl-e-Sunnah in contemporary times is confined within the ambit of the four established Math-habs of Islam, viz. Hanafi, Maaliki, Shaafi and Hambali. Anyone operating beyond the confines of these Math-habs is in flagrant violation of the Qur'aan which commands **Taqleed**.

THE DECREES

It is self-evident that the decrees of Allah and His Rasool stated in the aforementioned Qur'aanic aayat do not reach the Ummah directly by Wahi. The medium of Wahi was exclusive with the Nabi (sallallahu alayhi wasallam). After the events of Risaalat and Wahi, the divine decrees were passed on by authoritative *Naql* (Transmission/Narration) and *Ta'leem* (Teaching). Thus, the Sahaabah narrated, transmitted and expounded the divine decrees (the Shariah) to their Students who were the first Fuqahaa (Jurists) of Islam.

These Fuqahaa in turn conveyed the divine decrees by the very same process set in motion by the Sahaabah. Thus, the fundamental sources of the Shariah (Qur'aan, Hadith, Ijma and Qiyaas) are not the products of non-entities and modern-day juhala. These are such principles which are divine; acquired from the Sahaabah and delivered to us by a system of highly authoritative and authentic transmission. Even the shallow-minded

enemies of Shar'i Taqleed does not openly challenge these integral constituents of the Shariah.

QUR'AAN AND SUNNAH

The Muqallideen (those who subscribe to Taqleed) of the Math-habs do nothing other than follow the decree of Allah and His Rasool. It is not difficult to understand that those who came after the age of the Rasool had necessarily to have a medium for the divine decrees. These decrees do not rain on them from the skies. This medium for the transmission of the divine decrees to us – the Ummah – from generation to generation was the set of Fuqahaa, the students of the Sahaabah, the students of Rasulullah (sallallahu alayhi wasallam).

Now if any deviate Salafi claims that our Taqleed is not the Taqleed of the Qur'aan and of the Rasool, then it devolves on him to prove just which belief, teaching or practice to which we adhere is in conflict with the Qur'aan. Reference to differences in the Math-habs does not answer the question. It is imperative on the deviates to prove with Qur'aanic and Hadith *dalaa-il* that our beliefs and practices conflict with the Qur'aan and Sunnah.

The personal interpretation and defective understanding of the *Nusoos* of the Salafis are of no importance. For example, their personal understanding and interpretation of the Qur'aanic verses mentioning anthropomorphic attributes for Allah Ta'ala are of no consequence. Nor can they claim superiority for their *qiyaas*.

Their attempt to hoist their personal opinions on us (Muqallideen) is a futile and bigoted endeavour to impose the taqleed of their *math-hab* of *baatil* on us.

Consider the practice of *Rafa' Yadain* (raising the hands) during Salaat. The Salafi deviates claim that Hanafis have abandoned the Sunnah by having discarded this practice. They further aver that by this discardance we are following Imaam Abu Hanifah (rahmatullah alayh) instead of Rasulullah (sallallahu alayhi wasallam). But this is a sweeping and baseless charge which no sincere and intelligent person can accept.

The Hanafi Muqallideen like all later Muslims did not have the good fortune of meeting Rasulullah (sallallahu alayhi wasallam). Nevertheless, his Sunnah reached us via the agency of Imaam Abu Hanifah and his illustrious students – the Hanafi Fuqahaa. Thus, in the practice of discardance of *Rafa' Yadain*, as in all other practices, we are simply following the Sunnah which was taught by our Ustaadh, Abu Hanifah (rahmatullah alayh). It is devious and false to claim that discardance of *Rafa' Yadain* is Imaam Abu Hanifah's opinion. Our claim is that Rasulullah (sallallahu alayhi wasallam) himself discarded this practice.

This is not an empty claim. The Ahnaaf have both narrational (Naqli) and rational (Aqli) *dalaa-il* for their claim. See our book on *Rafa' Yadain* which is obtainable from the Y.M.M.A., PO Box 18594, Actonville, 1506, South Africa.

DIFFERENCES

The issue is not differences. Differences there will always be. There were sharp differences even among the Sahaabah. Of importance is to examine the basis of the conclusions – i.e. of the Shar'i masaa-il to which the Muqallideen subscribe. Without fail it will always be discerned that the basis for our masaa-il is invariably and only the Qur'aan and Sunnah.

INTELLIGENCE

Every law of the Shariah as expounded by the four Math-habs stems from the Qur'aan and Sunnah. The designation of Hanafi, Shaafi, etc., are irrelevant in this context. These illustrious Fuqahaa and Teachers were only transmitting to their students and followers the Qur'aan and the Sunnah.

If any person claims that any teaching of the Muqallideen is in conflict with the Qur'aan and Sunnah, intelligence demands that he produces his proof and show logically on Shar'i basis where we have erred. Since we (Mujlisul Ulama) are Hanafis, it will devolve on us to refute the baseless contentions of the Salafi deviates, which they relate to the Hanafi Math-hab.

It is unintelligent, narrow-minded, bigoted and downright stupid to simply dismiss the Hanafi masaa-il by claiming the Hanafis blindly follow Imaam Abu Hanifah. Such derisive taunts only betray the intellectual bankruptcy of the enemies of Shar'i Taqleed.

In conclusion, it is necessary to say that those who blindly follow Al-AlBani, follow like sheep. The same applies to those who make the blind taqleed of Ibn Taimiyyah and his student.

While modernist deviates pride themselves with the taqleed of Al-AlBani and Ibn Taimiyyah, we are proud to be the Muqallids of Fuqahaa who were the Muqallids of the Sahaabah who in turn were the Muqallids of Rasulullah (sallallahu alayhi wasallam).

THE SALAFI AND BARELWI MUTANTS

Two mutant accretions which have become attached to Islam in these times are the two deviant groups of Bid'ah, viz., the Barelwi grave-worshippers and the Salafi worshippers of the nafs. Both these groups are extremists, having veered sharply off from Siraatul Mustaqeem (the Straight Path of the Qur'aan and Sunnah). Both groups are guilty of *ghulu' fid-deen* (excess committed in the Deen). All types of *ghulu' fid-deen* are haraam and destructive. The Qur'aan Majeed prohibits excesses. Allah Ta'ala says:

"O People of the Kitaab! Do not commit *ghulu'* (excess) in your Deen and do not speak about Allah, but the Haqq (truth)."

(Surah Nisaa, aayat 171)

Bid'ah and *Ghulu'* were common acts of deviation perpetrated by the Yahood (Jews) and Nasaara (Christians). Whenever a Muslim veers off from the straight path of the Sunnah, he emulates the example of the Ahl-e-Kitaab in their practise of *ghulu' fid-deen*. Just as the Jews and Christians committed *ghulu'* in abundance, so do the two deviant Barelwi and Salafi sects.

While the Ahl-e-Kitaab committed excesses in their religions in different ways, they differed in their attitudes. The *ghulu'* of the Yahood was the product of their extreme disrespect for the Ambiyaa while the *ghulu'* of the Nasaara was the consequence of their extreme veneration for their Nabi (Nabi Isaa – alayhis salaam). The *Ghulu'* of the Yahood led them to murder the Ambiyaa (alayhimus salaam). In contrast, the *ghulu'* of the Nasaara led them to elevate Nabi Isaa (alayhis salaam) and even his mother, Hadhrat Maryam (alayhas salaam) to the level of gods and beings of worship.

YAHOOD AND NASAARA

In our time, the Salafis resemble the Yahood and the Barelwis are the specimen of the Nasaara. The Salafis are totally barren – spiritually dry to the point of vulgarity. They are rude, crude and even cruel in their attitude. They lack respect for the illustrious personalities of Islam, especially for the great Salf-e-Saaliheen, viz., the Fuqaha-e-Mujtahideen who were the Students of the noble Sahaabah. Not only are they crude and disrespectful, but they are also devious, for when they discuss with the Ulama of the Ahlus Sunnah or they speak in public, they guard their tongues. They deviously praise the Fuqaha of the Math-habs while subtly negating the Waajib Shar'i concept of Taqleed. However, in their private discussions or when conversing with ignorant members of the Ahlus Sunnah, they mercilessly and rudely condemn the great Imaams. Thus, they are like the Jews who murdered the Ambiyaa (alayhimus salaam) despite their overt acknowledgement of the Nubuwwat of Allah's Messengers. The only difference between the Salafi deviates and the Jewish murderers of the Ambiyaa (alayhimus salaam) is that the crimes of the two groups are committed in different planes. The Yahood physically murdered the Ambiyaa (alayhimus salaam). The Salafis spiritually murder the Rasool (sallallahu alayhi wasallam) by negating most deviously the Sunnah of Nabi-e-Kareem (sallallahu alayhi wasallam). Those who are not prepared to submit to the Fuqaha – the illustrious Students of the Sahaabah – are denying and killing the Sunnah by shaitaani deception.

THE SAHAABAH

It should be well understood that the Sunnah is inextricably interwoven with the life and teaching of the Sahaabah. The Sahaabah handed the Sunnah most meticulously by way of practical example and teaching to the Taabi-een who constituted the first group of Aimmah-e-Mujtahideen in the Ummah after the Sahaabah. Thus, obedience to these great Scholars and

Ulama among the Taabi-een is pure obedience to the Sahaabah, which in turn is the Waajib obedience of the Rasool (sallallahu alayhi wasallam).

When the Qur'aan and Hadith are subjected to personal opinion or the opinions and interpretations of a single Aalim appearing on the Islamic scene a thousand years after the Sahaabah, are accepted as 'Wahi' and the final word of rectitude in preference to the interpretations and rulings of those who had acquired their Ilm (Knowledge) from the Sahaabah, it is pure deviation (dhalaal) and rejection of the Sunnah of the Sahaabah. Such people have no right to call themselves the Ahlus Sunnah Wal Jama'ah. Their claim is palpably baseless.

BARELWIS

The other extremity of the disease of *ghulu'* is the Barelwi sect. While these people purport to follow the Sahaabah and overtly proclaim themselves as followers of the Math-habs, they are bereft of the Aqeedah (Belief) propagated by the Math-habs of the Ahlus Sunnah. Their adherence to the Math-habs relates to only the external dimension, i.e. to Fiqh, and that too, partially. They commit wholesale Bid'ah (innovation). They destroy their concept of Tauheed with a number of beliefs of shirk. They perpetrate acts of grave-worship. They elevate the Nabi (sallallahu alayhi wasallam) and the Auliya (rahmatullah alayhim) to the pedestal of Godhood. In their excessive veneration they resemble the Nasaara who deify Hadhrat Isaa (alayhis salaam) and his noble Mother, Hadhrat Maryam (alayhas salaam).

Muslims should beware of both these mutant groups. They are astray. They have left the Path of the Ahlus Sunnah Wal Jama'ah. In spite of their deviation, they dub themselves, Ahlus Sunnah and Sunni. But, their claims are false.

FEATURES

The salient features or symptoms of their spiritual diseases are:

The Salafis reject the four Math-habs; they lack taqwa; they are disrespectful, their Salaat is absolutely devoid of *khushu'*; they fiddle profusely in their Salaat; they are unable to stand motionless in their Salaat; they sway to and from in their Salaat; they are obsessed with obedience to the views of Ibn Taimiyyah and the modernist Al-AlBani.

The Barelwis prostrate to the graves of the Auliya; they make tawaaf of the graves; they decorate the graves with expensive quilts and sheets, they practise meelad, urs, etc.; they believe in the omnipresence of the Rasool (sallallahu alayhi wasallam); their headquarters are the graveyards where they erect mausolea (tombs) for generation of financial income.

The opposite poles of these two deviant groups is their diverging beliefs regarding the attributes of omnipresence. The Salafis have stripped Allah Ta'ala of His Attribute of Omnipresence and have assigned Him into a specified section of created space. In stark contrast to this evil concept of the Salafis, the evil beliefs of the Barelwis have bestowed the attribute of omnipresence to Rasulullah (sallallahu alayhi wasallam). While not negating the Omnipresence of Allah Ta'ala, the Barelwis commit shirk in this Divine Attribute, by their shirki bestowal of the Attribute to our Nabi (sallallahu alayhi wasallam). May Allah Ta'ala save Muslims from the evil and ruin of *dhalaal* (deviation).

THIS TREATISE

The articles of this concise treatise are a collection of discussions which had appeared in our paper, *The Majlis*. This treatise serves as an introduction to the deviant *Salafi* sect. It discusses briefly some aspects of *Salafi'ism*. There is a need to refute with the proofs of the Shariah every teaching of *Salafi'ism*. Lack of time for this need has constrained us to present this treatise as a Warning for unwary followers of Islam.

Detailed essays and treatises in refutation of individual teachings of *Salafi'ism* will, Insha'Allah, follow. If Allah Ta'ala grants us the taufeeq and the time for presenting such refutation, it will be forthcoming. Nothing is within our power and control. Everything is ordered by Allah Ta'ala. By His fadhl we have so far managed to publish several refutations of Salafi teachings. These are:

- 1) Masah Alal Khuffain (Masah on ordinary socks)
- 2) Feet in Salaat
- 3) Asr Time
- 4) Raf'ul Yadain (Raising the Hands in Salaat)
- 5) Animals of the Ocean
- 6) Taqleed

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